JUNE 1979

youth MAGAZINE

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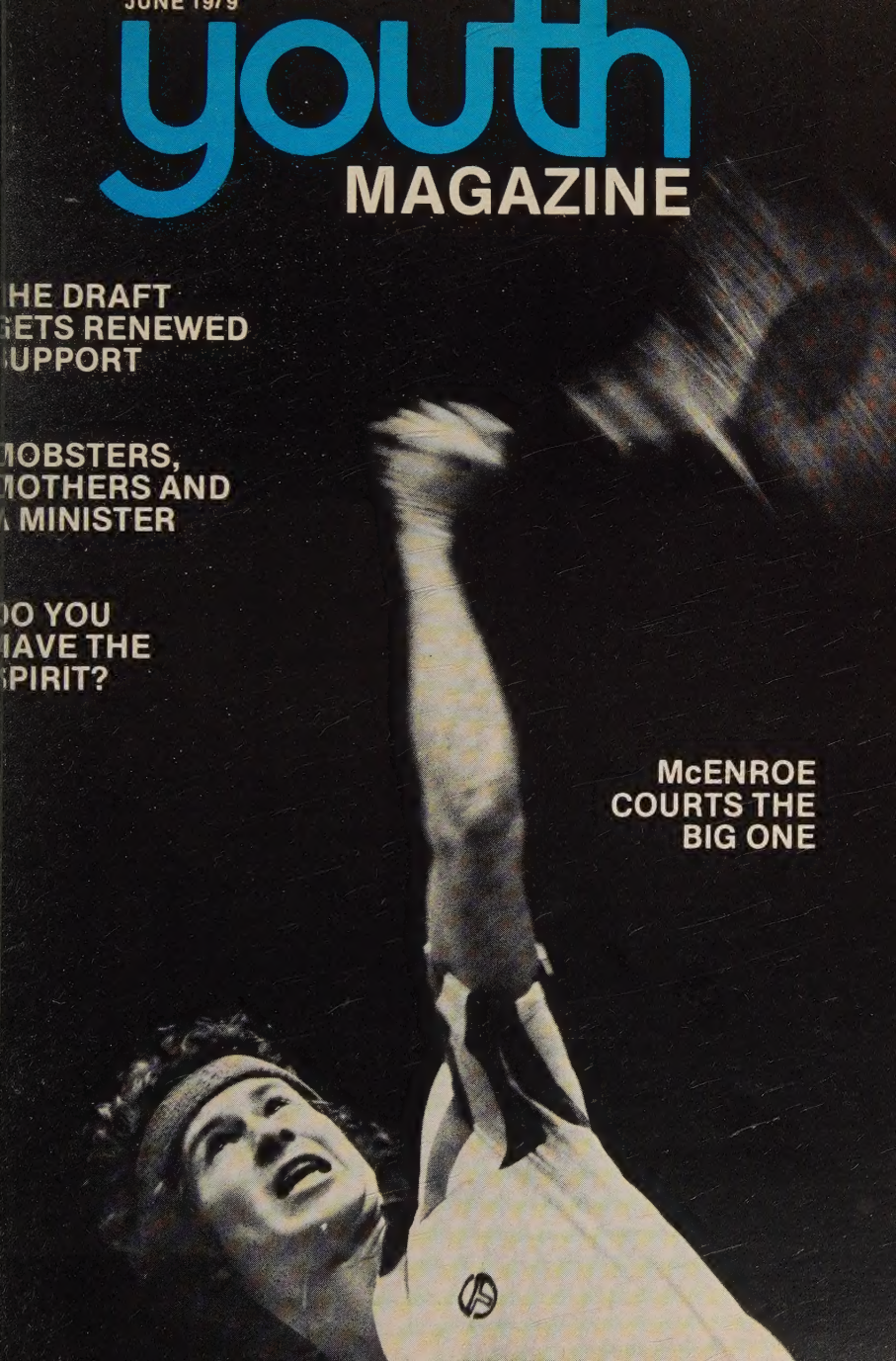

inside youth

A KIND OF COURAGE

"The Reverend Fay Hill and His Lace Pants Mob" was the title of the Article in *Look* Magazine in 1967 when they reported "how a suburban New York minister and some housewives ganged up on the Mafia."

Mr. Hill rejected that title when he wrote his book, *The North Avenue Irregulars,* about the same experience. When Walt Disney Studios bought the movie rights to the book, they stuck with Mr. Hill's title.

After waiting ten years to see the filmed version of his story receive popular attention, Mr. Hill had the extra thrill of having one of his daughters, Cydney, appear briefly in the film.

Cydney portrays the surprised woman technician in the TV booth in the scene when Mr. Hill uses t TV "evening prayer" to reveal c ruption in the town.

Cydney, a college drama stude in California, was treated like queen during her day at the stud She got a tour, ate with the sta and got made up and costumed a photographed. But instead of h being goggled-eyed at all the b stars, she became the center attraction. Everyone wanted know what her father was rea like, especially Edward Herrman the actor portraying the minister the film.

"Tell me about your father," said to Cydney. "The reason doing this film is because I like man who has this kind of courag

Rev. Albert Fay Hill is still a m of courage. Not currently active the pulpit ministry, he is using t field of science-fiction as his out for his prophetic expression. W his son, David, he has written disaster novel, *The Deadly Mess* (Atheneum in hardback and Avon paperback), and a novel about threat of a space invasion, *Mistle* (Berkley Books). He has a th

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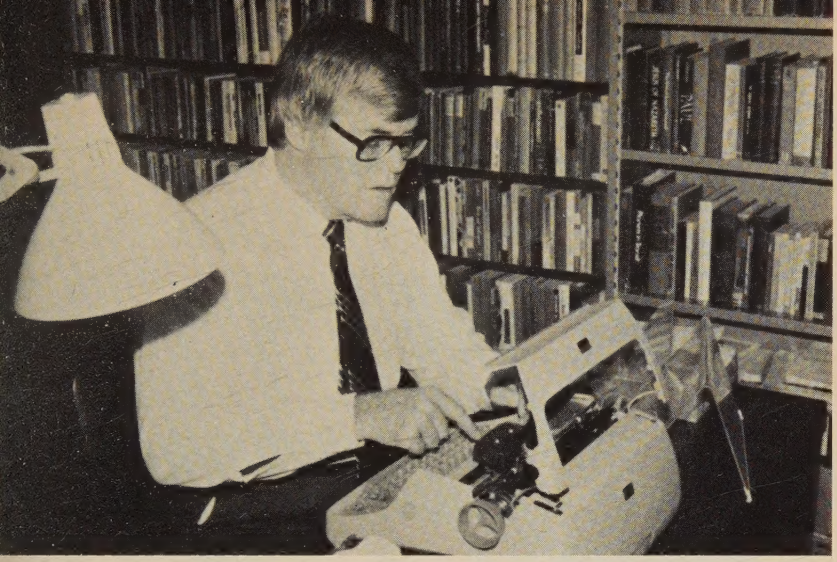

ok awaiting publication. Says . Hill, "Unlike most science-ion, we stay close to the pos-le."

Recently, Mr. Hill did the national k-show circuit promoting the rkley paperback edition of his ok, *The North Avenue Irregulars.* But YOUTH Magazine caught him his home in Denver, while I was that city to give a keynote dress at a conference for workers with youth.

Whether or not you saw the movie, read Mr. Hill's words of wisdom about what it means to be a Christian in the world today.

Kerman Ahrens Jr.

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ment agents didn't have time to do and what local police didn't take time to do: Break the Mafia "bank" for their county.

"Yes, it actually happened," smiles Rev. Albert Fay Hill, as we chatted in his Denver home. "Our real experiences were every bit as funny as the movie, but not nearly as far-fetched as the movie."

Called "Mike Hill" in the movie, what is the real Fay Hill like?

An ordained Presbyterian minister, he is not presently active in the pulpit. But he is quick to call to my attention the two science-fiction novels he's had published and the third one making the rounds of publishers right now (see pages 2 and 3).

Although he misses the pastoral work, he feels himself "more of a prophet than a priest" and he feels that most churches today don't prefer his kind of ministry. But, he confides, "If I felt a call of God to return to the pastoral ministry, I would reconsider."

Until he was 16, Fay Hill had never been inside a church, but once it took hold of him, the Christian faith never let go. Admiring a local Methodist minister in his California hometown who was a pacifist, young Fay Hill was a pacifist. But World War II changed that. Typically, he became a combat paratrooper.

After the war, Mr. Hill studied at DePauw University and Union Theological Seminary. Soon after ordination, he had a short stint as assistant chaplain at West Point. Then he became a pastor in Elizabeth, N.J., where he marched for civil rights, preached the gos of social equality, and fought slum clearance.

In his next parish in N Rochelle, N.Y. he quickly involved in a reform movement some local businessmen and p fessional people. Then, using church's weekly radio program, began campaigning against ga bling in his community.

"Wherever you have widespr gambling," Mr. Hill pointed out me, "organized crime has usu moved in. Gambling provides war chest for organized crime invest in other projects."

To check all the leads that star coming in, Mr. Hill recruited group of housewives.

"At first, I had tried to line men, but I got nowhere," Mr. recalls. "Then I started asking women. Every woman accept They had time to spare during day, despite the usual dome chores. They were college-educa and looking for a challenging ou for their talents. There were yo mothers and there were gra mothers. They were courageo They were an unusually fine gr of women. And, we soon learn nobody is going to pay any at tion to a woman pushing a b carriage, or driving a station wa full of screaming kids, or walkin pet poodle."

As one of the women said, aft successful day of photograph some hoods exchanging bags bets, "I never knew being a chu member could be so much Besides, it beats washing ironing clothes."

Walt Disney Productions

Rev. Albert Fay Hill (left) visits actor Edward Herrmann at the Disney Studio where he actor stars as Hill in "The North Avenue Irregulars."

If the church is not a moral force in the community, then it's just another building with stained glass windows and a steeple."

And that's where the movie picks up the real-life action.

Although the Walt Disney film basically follows the original story line as Mr. Hill had written it in his book, only two lines from the book actually appear in the movie.

In one scene, Mr. Hill's daughter is concerned about her father's job and about his personal safety from threats on his life. She pleads: "Why can't you just be a minister and a daddy?"

In another scene, the church secretary, after answering the phone and getting shouted at in abusive language, rings the minister on the intercom and says, "A threat for you on 86."

But more frequently, Mr. Hill is asked: What are the *differences* between the movie and real life? The major differences are:

•The real story took place in New Rochelle, N.Y., not in the fictional New Campton.

•In real life, there was no ladder

"rescue" of a volunteer painter from the top of the church steeple.

•The movie congregation was small, but the real congregation numbered nearly 1000 members.

•The movie minister was more swinging, with his "Strawberry Shortcake" rock band.

•Mr. Hill first got involved in fighting the mob when he was invited to a community meeting of concerned citizens, not when the husband of the chairperson of the church's sinking funds bet all of the funds' money on a loosing horse.

•Instead of making his initial plea for law and order over the local TV "evening prayer," Mr. Hill actually used his church's regular Sunday morning radio program.

•In the movie, there were six "irregulars," instead of the real-life 12 female parishoners.

•In the movie, the minister was a widower, while in real life his wife, Grace, was seriously ill with cancer but was actively one of the 12 women "spies." And in real life, the Hills had more than the movie's two children.

•In the movie, the church was fire-bombed, but in reality, it was not, although the hoods had "contracts" out on Mr. Hill's life three times.

•In real life, Mr. Hill got support from authorities in the presbytery, not opposition, as in the film.

•Many undercover informants, besides the women "irregulars," were not mentioned in the movie but risked their lives in real life. Even today Mr. Hill will not reveal their names, just as he still will not reveal the names of the 12 women

Trying to trap a bookie with a tape recorder, three amateur spies dress th part, but push the wrong button. At right, feeling awkward in her disguise one reluctant sleuth summons her courage to walk into a questionable hang-out to place a bet.

involved.

•The women's tailing of hoo carrying the day's "work" from o pick-up point to another, and fina to the "bank" was done with mu more sophistication in real life th in the film. As Mr. Hill commen "Spinning a car around in t middle of the street is an obvio giveaway to any hood who watching for anyone tailing him.

•The arrest of the hoods at racketeer's "bank" was actua done by Treasury agents, not by film's hilarious demolition-de climax, featuring the six wom versus the hoods at the wareho hideaway. But the women actua

ne federal agent couldn't elieve it: "A minister nd a bunch of women with ds and baby carriages! ne Mafia will be laughed ut of existence!"

did discover the location of the "bank" and reported it to the agents who made the real raid.

Although the filmed version often exaggerates the facts for the purpose of entertainment, Mr. Hill feels the movie does two things that are important to him.

First, the movie gets across the message that organized crime still exists today. "It's growing again and it's bigger than ever because people aren't doing anything about it," observes Mr. Hill.

He says that everyone opposes the problem of "crime in the streets"—often committed by disillusioned victims of our affluent but cruel society or addicts desperately looking for money with which to buy drugs. This is what he defines as "unorganized crime," produced by our society.

But organized crime, he feels, is not produced by our society, but is actually one of the causes of unorganized crime. Gangsters victimize the poor, lure youngsters into crime, giving them dope and providing a climate of violence and defiance of the law. Mr. Hill concludes, "I contend that organized crime is the real threat to law and order in our country."

Mr. Hill points out that legislatures are slow in passing laws to correct situations that breed criminals out of youth and legislatures are even slower in passing laws to help law enforcement agencies and concerned citizens cope with organized crime. He notes that "jurists often send to reform school kids from the slums who in agony throw a brick through a window, but

are mysteriously reluctant to give sentences to men whose entire lives have been devoted to flouting the law."

Pointing out the open flouting of the law, Mr. Hill says, "Organized crime makes its money on services that are on the whole forebidden by law—prostitution (most recently *child* prostitution), labor racketeering, loan sharks, gambling, narcotics, pornography. These services cannot operate in secrecy. They need to advertise. Anyone can observe them.

"Even though our 12 housewives made only a dent in the Mafia," Mr. Hill recalls, "they showed that other concerned citizens can spot cri report it, witness in court agains organize reform groups to opp it, urge public officials to enfo laws or to legislate new laws stop such crime. Organized crim like a fish and the people are sea. When the sea is no lon hospitable to the fish, they die."

The second important thing the movie shows, says Mr. Hil that "Christians are called upo act and to work in this world that there is no such thing as be an other-worldly Christian."

"I like the fact that the movie a the question: 'How shall a Chris

Cydney Hill, the daughter of the real minister and a college drama student, expresses surprise in the part of a T.V. technician in the scene where her father exposes corruption during "evening prayer."

Walt Disney Productions

ith her father's life eing threatened by the ob and his job on the line, ne pleads: "Why can't ou just be a minister nd a daddy?"

e in this world?' The answer is at you cannot tolerate terror, ustice, corruption—you've got to something about it.

'In the movie, the minister and e church secretary struggle with e question of the role of the urch in fighting the gamblers. e minister says, 'If the church is t a moral force in the community, en it's just another building with ained glass windows and a eeple.'

'Whether or not the church ould be involved in politics is a ntinuing dialogue."

Leaning back on his davenport as talked, Mr. Hill pondered a oment, then said to me riously, "My philosophy is sum-arized in the healthy tension tween the prophet and the priest. hn Knox, a teacher of mine at ion, wrote about 'relevance and thenticity.' He said that the urch should be authentic in that as its roots in the first century. at happened then is not a flight our imagination. Jesus lived, he lked this earth, he said things, died, he arose and his disciples rted the church. Unless we are oted in this, we have no authen-ity. One part of the church has ays struggled to hold that.

'The other part of the church has said, 'Yes, but we've got to be relevant. We are tied not only to the first century but we are tied to 1979. There is something timeless in the gospel that we've got to find and relate to what's happening today.

"We must seek the implications of the Word of God for what it says to us about today's problems. If the church isn't relevant, it isn't authentic. You cannot understand what happened with Jesus and his crucifixion unless you understand what's happening in our world now, because the same battle that went on then still goes on. It never stops."

Recalling some tense times in the recent past, Mr. Hill continued, "During the 60's, and even into the 70's, we in the church emphasized relevance so much that we became a pain in the neck. Nevertheless, we must not now turn our backs on the church's prophetic ministry. We must have mature Christianity, not immature Christianity. To me, the immature Christians are those who say, 'O, I love the Lord!' and they get an emotional high out of their religion.

"The fascination of many kids for the extremist cults and for Eastern religions is essentially self-centered—how *you* can find *your* own spirit peace and the rest of the world would be damned, as opposed to what I feel is the true Christian attitude of you can find your peace in your fellowship with other believers and in your working for the welfare of all people.

"But this attraction to cults, plus the tremendous resurgence of fundamentalism, shows how lost

people are. What's happened is that we no longer know what is for real, for we have seen so many experiments lead to nowhere, and we feel empty. So we grab for the first solid thing that we can feel.

"And the rigidity of fundamentalism makes people feel secure, because they are afraid of themselves—easy answers for people who are so unsure of themselves that they are afraid to think for themselves. They fear to live and to grow with the dynamism of real Christianity, which is a nurturing, living, flowing kind of thing, where there are no easy, secure, solid rules and answers. True Christianity gives you an impulse of love which requires a security of self and a maturity of faith to live with. Love is not easy, but *it is the way.*

"What happens when you reach for the rigidity of fundamentalism is that you don't really find the satisfaction that brings true maturity. It's likely to keep people spiritual infants forever. They're born again and that's it. They're about two years old spiritually."

It is obvious that Mr. Hill is concerned about the relevance of today's church and about the sincerity of a person's faith, especially among the youth.

"The worst mistake of today's younger generation is that it is so hedonistic—even in their religion. To them, it's what gives you a kick that counts. You do whatever is fun. You do whatever is going to benefit yourself. The big problem with all this is that this makes for a shallow person who never comes to understand the real joys of life. Suddenly, life has passed you

"I think of a young husband wife who are living on an islanc the Northeast coast. They're t so that they can till the soil build their own home. I k wanting to say to them, 'There millions of starving people. If want to get into farming, d efficiently enough so you can some people besides yoursel Don't worry about whether or you are having a nice time getting close to the earth. Thin the rest of the world and the re humanity.' But this is not a pop message today."

His square jaw is firm but eyes are alight with insight.

"The deeper things of life c from a commitment—to family, to a spouse, to civilization better, to help people live a fuller life. The dee joy of life comes from bein human being.

"The fun of life in the de sense—what I call 'joy'—co from getting in there and living not running away from it ir alcoholic stupor, or by b stoned, or by being drugged by boob tube, or by escaping whatever way you try. The fun o is facing up to life, living it to 'n'th degree and you live it by b committed."

Mr. Hill feels that youth t misunderstand the value of mo Morals are the wisdom of the a not the way to spoil the fun of Morals give meaning to life. youth are too quick to turn backs on morals.

"When it comes to sex,

Walt Disney Productions

the movie's demolition-derby finale, the housewives rope and hog-tie numbers
ners after months of tailing them to their "bank."

**udges send slum kids
reform school but are
ysteriously hesitant
sentence men whose
ntire lives are devoted
flouting the law."**

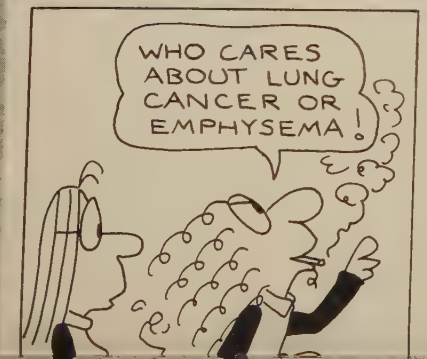
ample, hopping into the pad with
yone who comes along, living
discriminately with somebody,
d so forth, are tragic, because it
an escape from facing up to life
d it keeps people from doing the
e thing that leads to real hap-
ness and that's commitment."
Then he recalls a recent chance meeting with a woman at a conference.

"This woman told me that she had two children, she wasn't married, and she had no intention of getting married, because she said 'it really ties you down.'

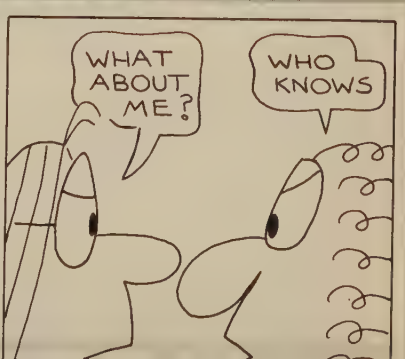
"I said, 'No, it makes you free. You have the wrong understanding of freedom. Freedom is not freedom from responsibility. You can't know real freedom until you've experienced it, then you can break out in a whole new world that you can't appreciate until you've known it. I think that is what kids are missing today—the joy of commitment." □

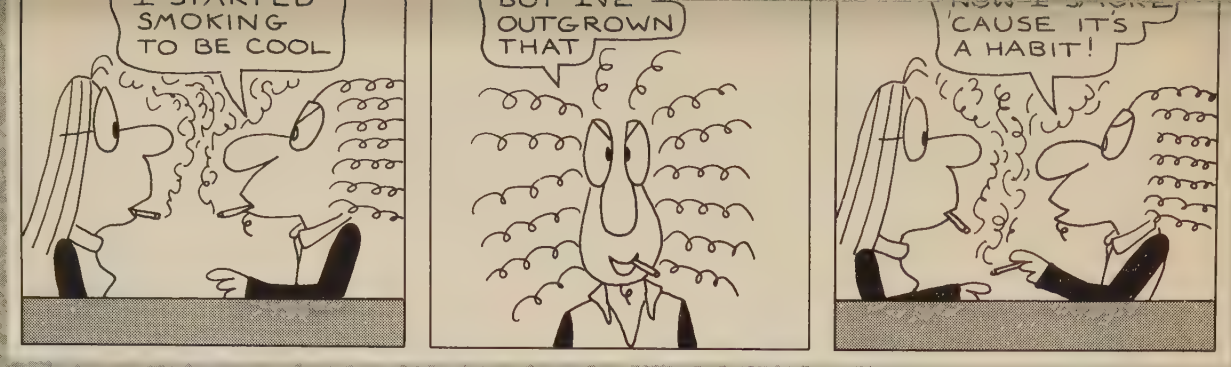
UP IN SMOKE
PAPERCLIPS BY DOUG BRUNNER

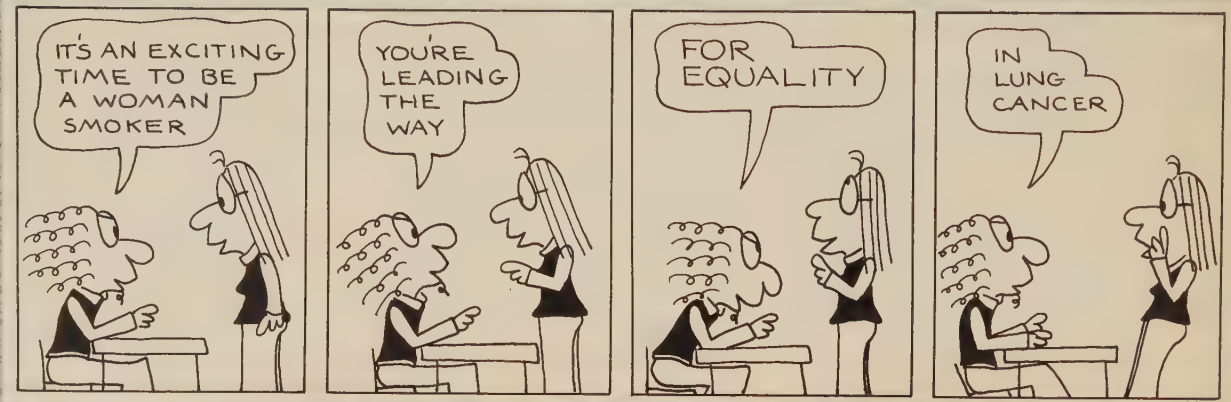
CARE TO JOIN ME IN A SMOKE?
I ALREADY AM!!!


WHO CARES ABOUT LUNG CANCER OR EMPHYSEMA!

IT WILL NEVER HAPPEN TO ME!

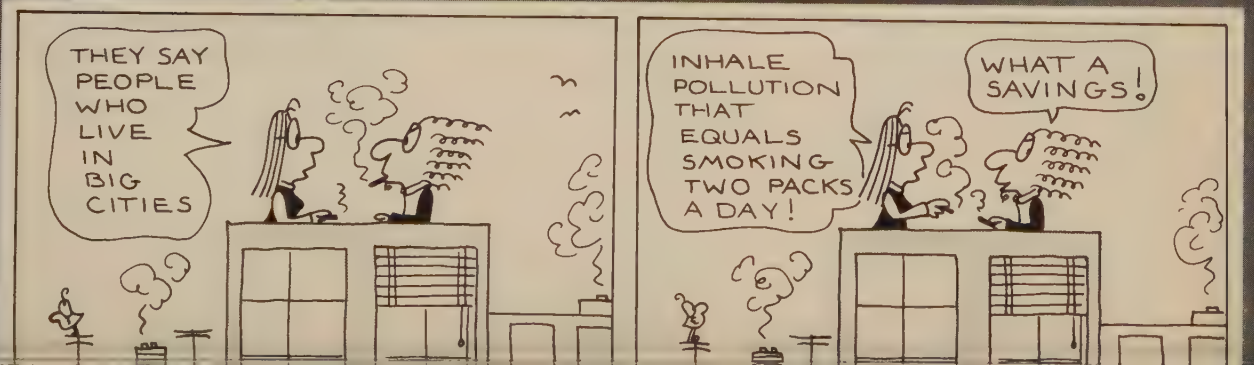

WHAT ABOUT ME?
WHO KNOWS





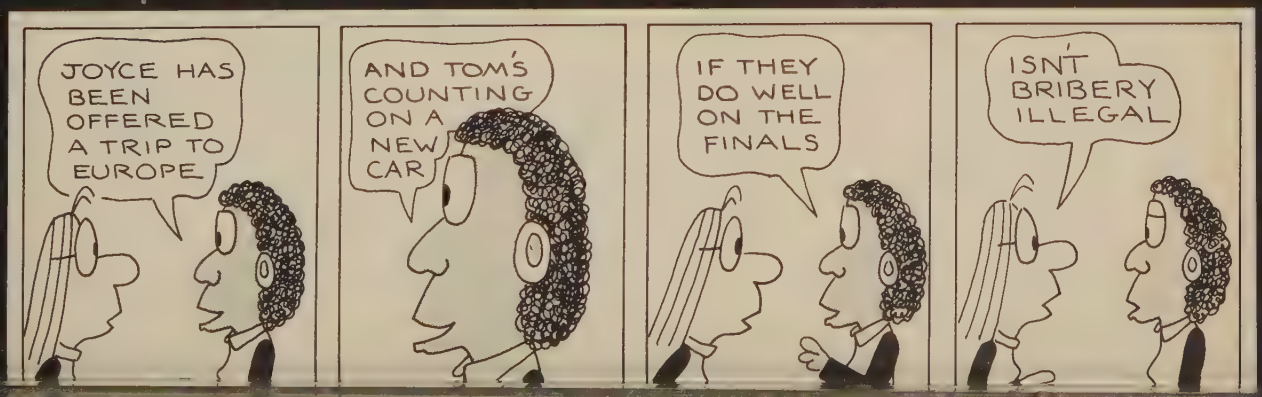
© 1979 Doug Brunner

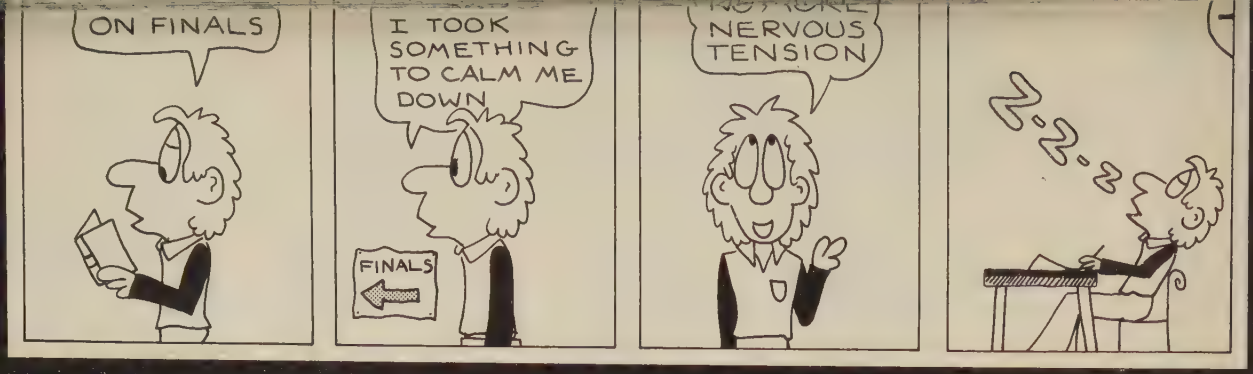
YOU NEVER HAVE AN ASHTRAY
IT WOULD MAKE IT EASIER FOR GUESTS
I DON'T WANT TO MAKE IT EASIER
WHAT KIND OF A HOST ARE YOU?
A NON SMOKING ONE


THEY SAY PEOPLE WHO LIVE IN BIG CITIES
INHALE POLLUTION THAT EQUALS SMOKING TWO PACKS A DAY!
WHAT A SAVINGS!

THAT ESCAPING SMOKE CONTAINS
NITROGEN DIOXIDE, FORMALDEHYDE, HYDROGEN CYANIDE, ARSENIC AND HYDROGEN SULFIDE
YOURE AN ENVIRONMENTAL HAZARD
I'M TENSE ABOUT FINALS
CIGARETTES MAKE PEOPLE MORE NERVOUS
I HAVE TO DO SOME-THING
TRY STUDYING
Profile 79

I TAP MY FOOT AND HUM
HISTORY
EAT COOKIES AND DRINK COFFEE
I HAVE TERRIBLE STUDYING HABITS
HISTORY


JOYCE HAS BEEN OFFERED A TRIP TO EUROPE
AND TOM'S COUNTING ON A NEW CAR
IF THEY DO WELL ON THE FINALS
ISN'T BRIBERY ILLEGAL


ON FINALS
I TOOK SOMETHING TO CALM ME DOWN
FINALS
NERVOUS TENSION
Z-Z-Z

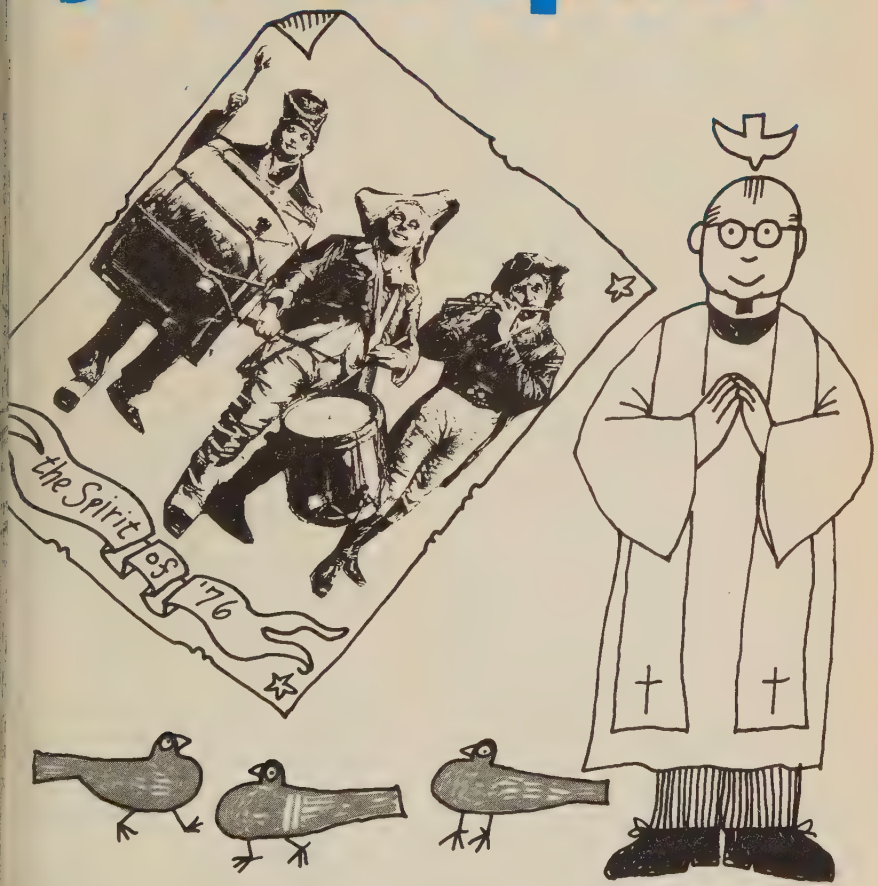
WHY CAN'T WE STUDY TOGETHER
YOU'RE AS STUPID AS I AM
ENG.
Lit
THAT WASN'T A NICE THING TO SAY
IT HURTS ME MORE THAN IT HURTS YOU
ENG
WHY?!
I ALWAYS THOUGHT YOU WERE DUMBER
DOUG BRUNNER

spirit! spirit! wh

BY WAYNE B. ROBINSON

In our time, we have seen a renewal of interest in the things of the "Spirit." The rise of cults and the spread of the charismatic movement in almost all of our church communions are a testimony to this renewal. On the one hand, this can be rather perplexing. We look at something like what happened Jonestown and ask, "What kind Spirit moved those people to what they did?" On the other ha many of us experience almos kind of envy when we see obvious joy and enthusiasm people who seem to be especi

got the spirit?



ritually alive.

n this series, we have been king at some of the major estions of the faith which people versally ask and which people wer in some form or another. It ms especially timely now to take ook at the "Spirit" question and to think about some of the major features of the Biblical answers to that question.

The "Spirit" questions can be formulated in a number of ways. "Through what power can my whole being be energized just as breathing energizes my body?" Or, "Through

what power can I get more fully in touch with God, myself, and others?" The related questions that these break down into are: "What is this power?" "How can we experience it (more fully)?" "How can we know that what we are experiencing is from God?" "What are the consequences or outcomes of experiencing it?"

Before moving on to the Biblical witness to help us address these questions, it might be helpful to look first at how words such as spirit and inspiration are used by us in everyday life. Some typical uses that occur to me are: team spirit; school spirit; the spirit of '76; an inspired performance; in high spirits; a spirit of fun; a spirited defense; the spirit, not the letter, of the law; in good spirits; out of spirits.

If we look at a couple of these, they contain some helpful clues in getting us started. Take a basketball team, for example. It may consist of talented players, and have an excellent coach, but it takes that "something extra" to bring out the best in each player and the best in the team as a whole. That "something extra" is the team "spirit." Or take an actress: She may be skilled, and have mastered excellent material, but it takes a spirited or inspired performance to bring out that skill and make the material live. In both cases, the "spirit" could not have turned inept basketball player into a st or a poor team into a champion, o person with no acting ability into star actress. But what it can do, bring out a talent, or a skill, or a g that is already there. It is like magnifying glass that transfor smaller to larger print, or amplifier that takes the sou waves from the record and ser them out through speakers so t we can hear them.

In a recent newspaper, I w reading about the hockey ga played the night before by our lo university team. In that game, was reported that the team pla with "spirit" through the first t periods and then lost it in the th period. In reports of other game have read about the reverse h pening. In each case, the report and the coaches and the play thereafter have tried to explain j why, but in the end, the sa answers emerge: "I'm not sure j why." "I wish I knew." "It just s of happened." The spirit bl where it wants to, and you exp ence its effect, but you don't kn for sure where it comes from where it goes (John 3:8).

Even in the midst of daily then, most of us have experien which yield some important cl about the "things of the spi which we ordinarily associate m exclusively with "religion" "church" or some special area human experience apart form c life. In fact, the reverse is so times the case. "Religious" pe can be very resistant to the S (Acts 7:44) and church build

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Dr. Wayne B. Robinson, pastor of First Congregational Church of Robbinsdale (United Church of Christ), Robbinsdale, Mn., is a regular contributor to YOUTH Magazine. This is one in a series of articles on a theology for youth.

hrough what power can get more fully in touch ith God, myself and thers? How can we know hat we're experiencing truly from God?

can become like fortresses used to ward off the Spirit (e.g. Jeremiah 7.)

But even though both the word "spirit" and the reality to which it points do occur in everyday life, if we want to pursue the question further, we do need to move into a special area of human life which requires a special language. In an earlier article in this series, I spoke of this special language, indicating that it uses words which, in everyday use, point to graspable, concrete things to point to other things that are not graspable and concrete. In this sense, religious language is a lot like poetic language. Let us take, for example, a part of a poem by Elizabeth Barrett Browning. "How do I love thee? Let me count the ways. I love thee to the depth and breadth and height my soul can reach." Normally, we can "count" how many things there are, but the "ways of love" are uncountable. So, she uses image after image to get at the very real experience of loving, a reality that is, however, hard to pin down with words. "Depth," "breadth," "height," refer then not to physical dimensions, but point in fact to the intensity of the love she feels.

We do this ourselves in a phrase like, "I love you with all my heart." Literally speaking, it does not hold up. I am told that the "feeling" that we talk about in this case is actually located more in the liver than the heart! "I love you with all my liver!?" That may be more scientifically correct but it does not have quite the same ring to it, does it? Special, symbolic language does indeed have an important and valid

function.

The "heart" as symbol is in fact an excellent place to start in trying to get a better fix on the reality pointed to by the word "spirit." The "heart" is the place—over and over again—where the Spirit touches us, according to the Biblical witness. The phrase "heart of hearts" is used over 900 times in the Bible and refers to the feeling (affective) part as well as the willing (volitional) part of us, as distinguished from the purely thinking (cognitive) part of us. The Spirit, then, is that aspect of God which addresses our feelings and our will.

In the Old Testament, the word for Spirit is *ruach;* in the New Testament, the word is *pneuma* (as in pneumatic). Both words can be used as well to mean wind or breath. In Genesis 1, for example, it says that the Spirit (or wind) of God was moving across the face of the waters. In Genesis 7:15, Noah takes two of every creature that has the Spirit (or breath) of life into the ark. The words "wind" and "breath" suggest, in fact, some of the qualities of the Spirit. Like the wind, the Spirit comes and goes; it can be violent or gentle; it can be felt, but not seen. Like breath, the Spirit energizes, gives vitality and power to the person it enters.

There is another important quality of the Spirit which is more clearly seen in the Hebrew than in the Greek or English. In Hebrew, the word for Spirit is feminine in gender, whereas the words for God usually are masculine. I do not want to push this too much because God shows many attributes traditionally

The Spirit does *not* lead us to subordinate ourselv to, or yield our will to, anyone but God, no matter how spirit-filled a person might seem.

thought of as feminine—tendi nurturing, guiding, bearing, sh tering, comforting. And the Sp can exhibit attributes traditiona associated with masculinity— when the Spirit seizes or com mightily upon Sampson (Judg 14:6) or drives Jesus out into t wilderness (Mark 1:12).

Also, some of the words of G in the Old Testament, like *Eloh* include both the masculine a feminine. Nevertheless, it is safe say that the Spirit, as "she" experienced in the Bible (a today), exhibits a predominance those characteristics traditiona thought of as feminine. Jes refers, for example, to the com Holy Spirit as the Comfo (John 14:26).

So how do we experience t reality? Basically, we do so opening our selves to being mo in our "heart"—by focusing on "left side" of our body. It interesting to note here, that heart is on the left and that the hand has been associated not j with feelings, but with imaginati intuition, *and* with feminin "Everybody knows," for exam that the bride stands where? On left—of course!? Recent resea has tended to reinforce this showing that the right side of

brain (which controls the left side of our body) does indeed specialize in the intuitive, imaginative, feeling, "putting together" functions, whereas the left side of the brain (right side of the body) specializes more in the analytical, critical, "rational"—functions more traditionally associated with masculinity—being "right," in control of your emotions, "thinking straight," "using your head" (or rather a part of it!).

If we put all of this together, it becomes clear that there is a surprising but fundamental unity between such seemingly diverse movements as the human potential movement and the movement for charismatic renewal. Both are aimed at recovering and reintegrating those parts of ourselves (feelings, imagination, will) which have been neglected or abused in our excessively rational, analytical, and scientific-technological times.

So the "how" question ("How can I experience the Spirit?") really resolves into a whole lot of strategies, all of which are aimed at re-opening the "left" side of our being. These strategies include everything from prayer, meditation, and fasting, to therapy, to small groups (prayer, encounter, Bible study, etc.), to retreats, to pilgrimages, to worship (ah, yes! it can happen there, too). It is important to realize, however, that we may strive to be as receptive as we can to the moving of the Spirit; we may "do" all the "right things," and still strike out. The Spirit blows where she wills. And even "Spirit-filled" people go through periods of emptiness! Paul on the way to Damascus, for example, did not expect to meet the risen Christ. And Ananias would just as soon not have been moved by the Spirit to help Paul when he arrived in Damascus (Acts 9).

The next—and rather difficult question—is how do we know that the spirit to which we are responding is indeed the Spirit of God? Paul suggests that the ability to "distinguish between spirits" is itself a gift of the Spirit which some have more than others (1 Cor. 12:10). But there are some other important clues as well that can help us *all* to distinguish between spirits.

In 1 Cor. 12:3, Paul says: "I want you to understand that no one speaking by the Spirit of God ever says 'jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit." What this means to me is that the Holy Spirit re-connects us with God and with God's Son, Jesus the Christ. Practically speaking, it means that the Spirit does *not* lead us to subordinate ourselves to or yield our will to anyone but God, no matter how inspired or spirit-filled some other person might seem! In the rest of the twelfth chapter, Paul reinforces this with the image of the body of Christ, to which we all belong as Christians and in which all parts are of *equal worth.* This equal worth means that no part of the body can say "I am worth more than you" or "I am worth less than you!"

Another clue is that the Holy Spirit, though addressing our feelings and our will, never wipes

them out, nor does the Spirit cancel out our thinking power. Even speaking in tongues, which seems to the observer to be a kind of possession, does not cancel out the will of the person speaking (in tongues). Otherwise, Paul could not recommend that when the Corinthians come together, "only two or three" speak (in tongues) and then one after the other (1 Cor. 14:27). The Holy Spirit does not *coerce* a person or a group.

The ultimate "test," however, comes in the consequences or the outcomes of being moved by the Spirit. Many people who have undergone a particularly powerful experience of renewal through the Spirit speak of feeling like a "new person." This is certainly true. The Spirit *is* an energizing, renewing, and powerful force that does yield a new sense of well being and vitality in the person experiencing spiritual renewal. But the Spirit does not make us "new" in the sense of entirely different. The Spirit, for example, would be unlikely to transform *me* into a star basketball player, but the Spirit could move me to be a better preacher, or father. The latter are in fact ways in which I have experienced the moving of the Spirit. In other words, the Spirit can bring out, enhance, or energize those parts of us which have been there, but have been underutilized, unused, or locked up for whatever reason. To each person is given a special and unique manifestation of the Spirit (1 Cor. 12). The Spirit moves us to become more fully who we are, to realize and be able to share with others our unique potential (1 Cor. 12:7).

I would like to say a few words at this point about the special gift of the Spirit—speaking in tongues—which has received a lot of attention through the charismatic movement. With Paul, I would affirm this as one of the authentic gifts of the Spirit, but it is not a gift which everyone "should" have or even could have (1 Cor. 12:27ff.). Paul himself was especially gifted in this way, but even he says that he would rather "speak five words with my mind, in order to teach others, than ten thousand words in a tongue" (1 Cor. 14:19).

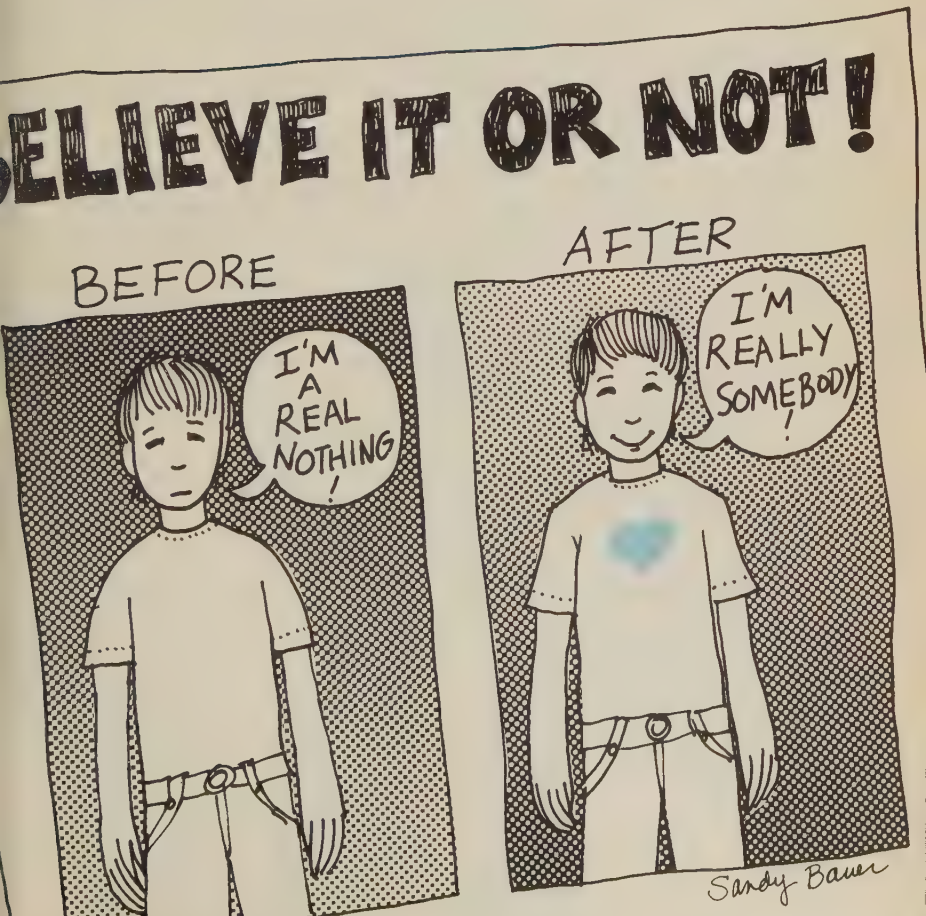
There is one supreme gift of the Spirit, however, that everyone who is moved by the Spirit does experience, and that is the gift of love. Tongues, prophecy, knowledge—all the other gifts are nothing if they are not used in the service of love. Love is the highest gift and the one that "never ends" (1 Cor. 13).

When the Spirit came upon Jesus at his baptism and he discovered thereby the uniqueness that was his, he was immediately led (or pushed) by the Spirit out into the wilderness, where he tested out what that really meant. According to Luke, when he returned, he used the words of Isaiah to announce what it ultimately meant for him to be gifted by the Spirit. And just as it was for him, so in the final analysis, it can be for each of us if we are truly moved by the Spirit of God.

"The Spirit of the Lord is upon me, (and upon all of us—Acts 2:16-17) *because* she has an

The Spirit can bring out, enhance or energize those parts of us which have been there but have been underutilized, unused or locked up.

nointed me to proclaim good news to the poor, She has sent me to announce release for the captives and recovering of sight for the blind, to liberate those who are oppressed, to proclaim the year of the Lord's favor." (Luke 4:18-19) □



Some "Try Not To's"
and One "Try Hard To"

ry not to be a hero in someone else's situation.

ry not to use the truth *as a way of expressing hostility.*

ry not to boast.

ry not to be self-righteous.

ry not to criticize others for defects you have yourself.

ry not to single out the most vulnerable aspect of someone se's life and talk good-naturedly about it.

ry not to identify with the lowest common denominator eer pressure).

ry not to impress everyone (only someone).

ry not to say anything in a group if you can't say mething positive.

ry not to love someone who can't or won't love back.

ry not to mind anyone else's business unless invited to.

ry not to tear yourself down or build yourself up on other ople's account.

ry not to avoid constructive criticism.

ry not to over-do anything.

Try hard to stand for something.
Otherwise, you'll fall for anything.

—Sol Gordon

Bluegrass in your Bones

TEXT AND PHOTOS BY GREG MOYER

ou're lying on your back in a cool, rassy field. One hand cups the ack of your head. The other pulls ently at the green fibrous blades nat tickle your skin. Down the entle grade, at the bottom of the ill, you catch sight of musicians aking their places. A fiddle, the ass, a banjo, numerous guitars nd a mandolin lean against their attered black traveling cases. Then, on the count of four, the akeshift stage comes alive with e kind of old-time stompin' tune at reflexively starts tugging at the ones. Suddenly your feet are ounding the ground, hands are apping overhead, and shoulders swing with your hips to the contagious rhythm.

Strains of this traditional American music hang in the air well into the night. When the musicians finally lay down their instruments, the crowd howls its approval, feeding off the electricity of the moment. The applause is visceral; the music has fused performer and audience into one. Such is the power of "bluegrass" music.

This scene is relived thousands of times each year across the entire

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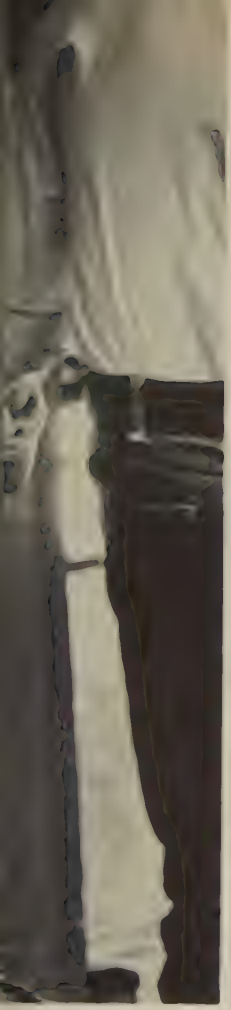
Greg Moyer is a freelance photojournalist who lives in Harleysville, Pa. and is a frequent contributor to YOUTH Magazine.

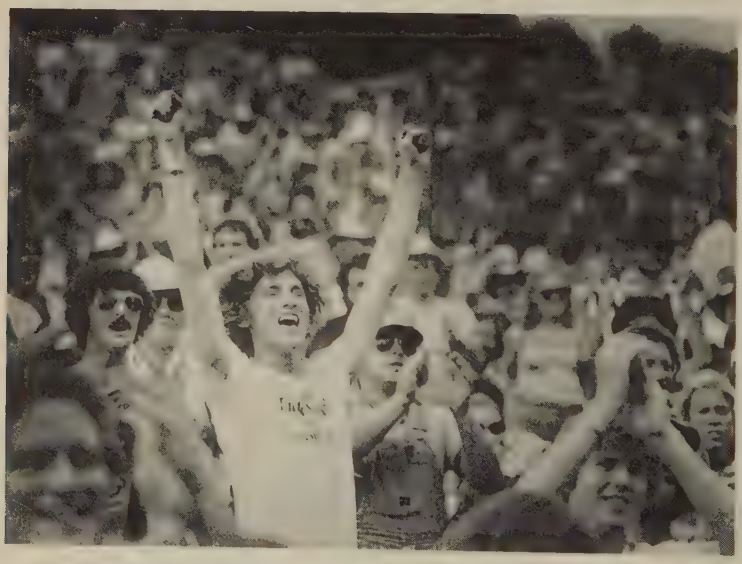
lk music lovers line up to get camping passes at the annual Philadelphia Folk stival, sponsored each August by the Philadelphia Folksong Society. The llowing photos were taken during past years at the festival.

United States, as another folk festival season gets underway. Organized by people who genuinely love the music, festivals have become the medium through which artists and audience find one another. The atmosphere often is one of a big, sprawling family reunion.

Here is a selected list of festiva from around the country whe people pause to pay tribute to th musical heritage:

The 32nd Original Ozark Fo Festival; Eureka Springs, Ak.; Oc 24-27. Square dancers, Ozark mu cians, crafts and other events a part of the oldest festival in t





hills. Information: P.O. Box 88, Eureka Springs, AK 72632; (501) 253-8737.

The 6th New England Fiddle Contest; Bushnell Park, Hartford, Ct.; May 26 (Rain: June 7). An outdoor event where 20,000 people hear traditional songs and fiddle tunes written prior to the 20th century. Information: P.O. Box 854, Hartford, CT 06105; (203) 727-1000.

The 27th Florida Folk Festival; Stephen Foster Center, HWY 41, White Springs, Fl.; May 25-28. Folk festival including traditional and regional crafts, foods, tales and music. Information: Box 265, White Springs, FL 32096; (904) 397-2192.

GALL

The 41st National Folk Festival; Wolf Trap Farm Park, Vienna, Va.; July 28, 29. Traditional music of many cultures including Cajun, old-time, bluegrass, and blues. Newly featured is an American Indian Craft Show. Information: National Council for the Traditional Arts, 1346 Connecticut Ave. NW, Washington, DC 20036; (202) 296-5322.

Festival of American Fiddle Tunes; Fort Worden State Park, Port Townsend, Wa.; July 3-7. Workshops and concerts in traditional American music and dance. Contests too! Information: Fort Worden State Park, Port Townsend, WA 98368; (206) 385-3102.

The 11th National Hollerin' Con test; Spivey's Corner, N.C.; Jun 16. Whistlin', hollerin', and music What else? Information: P.O. Bo 332, Dunn, NC 28334; (919 892-4133.

National Guitar Fingerpickin National Mountain Dulcimer, an Old-Time Frailing Banjo Champion ships; Cowley County Fairgrounds Winfield, Ks.; June 1-3. A host o guest artists that overwhelms th ear of folk enthusiasts. Informa tion: P.O. Box 245, Winfield, K 67156; (316) 221-3250. □

THINGS:

Crafts from Recycled and Common Materials
by Virginia Rich · drawn by Sandy Bauer

PLASTER

CARVE OR CAST

you need

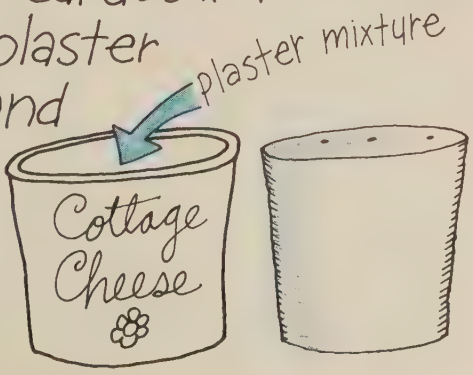
- PLASTER OF PARIS
- VERMICULITE (from a Garden Store)
- MIXING CONTAINER · WATER
- PAPER CUPS, MILK CARTONS, SMALL BOXE
- PLASTIC SANDWICH BAGS
- PARING KNIFE · NAIL
- MODELING CLAY · ALUMINUM FOIL

Plaster of Paris is a very easy and inexpensive medium to use to discover whether you are a budding sculptor.

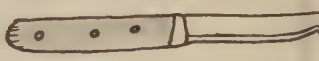
he basic recipe for making plaster f Paris is to mix 2 parts of laster powder to 1 part of water. dd the dry powder to the water or the smoothest mixing.

or a textured carving block, mix parts of Vermiculite and 1 part of laster of Paris. To these ingredients dd just enough water to make a hick smooth mixture.

hen you want to do some carving, nix up a batch of one of the bove recipes and pour it into a aper milk carton, paper cups, or ther small cardboard containers. llow the plaster o harden and hen tear way the aper old.



Carve the block of plaster with paring knife, nail or other sturdy instrument.



Casting in plaster means that you carve in some other medium and then pour plaster into this mold. Roll out modeling clay into a 1" thi Slab

. With a nail

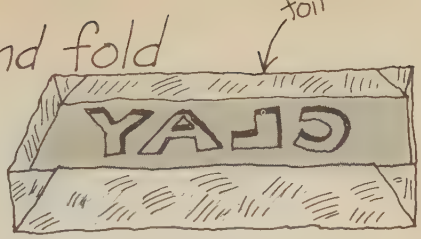
make a design in the clay.

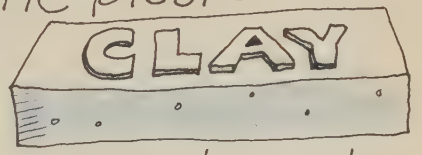
• or make impressions in the clay by pressing small objects (a key, a shell, anything interesting) into the surface. You could also make designs and patterns by repeating the shapes.

• or build up a design with clay. When it is cast, carved out areas will be raised; built up areas will be indented.

Put the clay onto a piece of

aluminum foil and fold up the edges to form a container. Pour plaster over the clay design. Tap it a bit to dislodge air bubbles. Let it dry and gently remove the plaster from the clay.





Try free-form casting in a plastic sandwich bag. Pour a small batch of plaster into the bag. Mold it by holding the bag until the plaster sets (about 10 minutes). Then set it aside to dry for an hour and peel away the plastic.

You can color your sculpture with paint or markers and add a finish with varnish when it is dry. □

WILL YOU BE DRAFTED?

BY SHAWN PERRY

Could I kill if I was in a war? What would I do if I was required to join the military?

If you're like most young people today, you've probably never had to ask yourself these questions. The Selective Service System has not even been registering 18-year-olds for the draft for four years. Compulsory military service, the Vietnam war, draft "evaders," and anti-war demonstrations all seem part of a bygone era.

Congressional watchdogs have one thing to say to that attitude: Don't bet on it.

It's a better bet that, unless there is a public outcry against it, all 18-year-olds will be required to register for the draft by the end of 1979. That's right—within six months of reading this article!

Seven bills have been introduced into Congress which would bring back all or part of the draft; one of those bills includes compulsory registration and induction of 18-year-old women as well as men. There is a very good chance that one of these bills will be passed in the coming months.

What will *you* do in this event? Not so long ago, high school students had to consider this question carefully.

During the Vietnam War, all 18-year-old men had to register and be classified with the Selective Service System. Perhaps someone you know, even in your own family, had to decide what he would do if he was drafted and forced to go to war. The Selective Service System at that time gave exemptions for students who were in college. Many young men went to college to avoid or to delay being drafted.

Others applied for exemptions based on their conscientious objection to war. These exemptions were not easy to come by; the registrant

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Shawn Perry is associate director of the National Interreligious Service Board for Conscientious Objectors.

SINCE 1973, THE ALL VOLUNTEER FORCE HAS PROSPERED, ACCORDING TO A RECENT PENTAGON REPORT; YET, MEMBERS OF CONGRESS HAVE CRITICIZED IT.

had to prove that he held these beliefs for some time, and was not simply trying to avoid going into the military.

Some of those who were denied exemptions based on conscientious objections fled to Canada and other foreign countries. Even though President Ford and President Carter have had programs to bring many of these men back, many of them still are "in exile" today.

The war caused much hardship. It was the major concern of most young people in the late 1960s and early 1970s.

After Vietnam, Congress decided to stop drafting men. Naturally, much of the concern about the effects of war subsided once people did not have to face the problem of being drafted into the military. In 1975, President Ford ordered the Selective Service System to stop even the registration of young men.

Since 1973, we have had an All-Volunteer Force (AVF) and the branches of the military have launched ambitious recruiting campaigns. Millions of dollars were spent promoting the military as a great way to get a job or an education. Challenge, adventure and opportunity were emphasized as the visions of war faded from U.S. television screens. The military also started Junior Reserve Officers' Training Corps (JROTC) programs in high schools to acquaint young people with the military.

The AVF prospered. The number of women in the military during this time increased dramatically. In a recent report, "America's Volunteers" (published December 29, 1978), the Pentagon reviewed the AVF, declared it a success, and said that there is no need to return to the draft.

During 1978, however, a growing number of members of Congress were very critical of the AVF. They said the AVF is below personnel requirements in the reserves, has recruited too many people with less than a high school educational ability, and has a too-high percentage of minority recruits (primarily black).

Congressional critics have voiced concern about what they call the U.S. mobilization capacity—that is the nation's ability to go to war. They say that, without registration or classification of draft-eligible youth, the U.S. will not be prepared in the event of war with Russia that could break out in Europe, the Persian Gulf or Africa. The chief critics of the AVF are Senator Sam Nunn, chairman of the Senate Armed Services Subcommittee on Manpower and Personnel, and

In the late 1960s and early 1970s, those opposed to war made their feelings known through public demonstration. Young men who were drafted were trained for active combat.

THE DRAFT MAY SEEM PART OF A BYGONE ERA, BUT SOME FORM OF IT MAY BE BACK BY THE END OF 1979. HOW WILL THIS AFFECT YOUR LIFE?

enator John C. Stennis, chairman the Senate Armed Services ommittee.

The seven bills now being con-dered by Congress are, in brief:

H.R. 23—Calls for the registration all 18-year-old men beginning ct. 1, 1979. It also calls for a aiver of the Privacy Act, so the elective Service can obtain regis-ation information from other gov-nmental agencies and from chools in the U.S.

This bill would make the Selective ervice, which now is an inde-endent agency, part of the Depart-ent of Defense. This could cause serious conflict of interest during time of war. It would also make it ifficult for members of some eligious groups to even register, ince registration with a Depart-ent of Defense agency would qual participation in a military gency.

S. 109—This is the Senate version f H.R. 23.

H.R.1901—Calls for the registra-on of men and women at age 18, nd the induction of not more than 00,000 persons into the Individual eady Reserve each year.

H.R. 2078—Calls for the induction of men into the military during the period beginning July 1, 1979 and ending June 30, 1981.

•H.R. 2404—Calls for the registration of 18-year-old men and women and the induction of not more than 200,000 men each year into the Individual Ready Reserve.

•H.R. 2500—Calls for the registration of 18-year-old men in 1981.

An alternative bill to the draft legislation is "The National Service Act" proposed by Representative Paul McCloskey. It would require the registration of men and women at the age of 17, and that every young person choose among several options: serving two years in the military (and earning veterans' educational benefits), or six years in the reserves, or one year of civilian service (with no veterans' benefits), or be subject to a military draft.

It is difficult to tell for sure how Congress will vote on all these bills, but the conservative beliefs of the Senators and Representatives recently elected will swing fresh support to those who favor a return to the draft.

What can you do to influence votes on these bills? Your opinions will have the most impact if you (a) write your Representative and

IT IS IMPORTANT TO BEGIN THINKING ABOUT YOUR FEELINGS TOWARD WAR AND THE MILITARY: COULD YOU KILL SOMEONE? WOULD YOU SERVE WILLINGLY?

Senators and clearly state your opinions, and (b) encourage other people you know to think about these bills and discuss their opinions. The more public thought generated on this topic, the better prepared we all will be in the event the draft is reinstated.

Now is the time to ask yourself the question, "What do I believe about war?" For the Christian, this can be a difficult question. War, unfortunately, has been very much a part of Christian history; Christians have actually gone to war in the name of Jesus Christ. However, there also have been Christians from the very beginning who have refused to participate in war because of their Christian beliefs.

Many people think of war as it was during World War II. They find it difficult to understand how a Christian could be a conscientious objector during a time such as that. But the world is a different place now than it was in the 1940s. Today, we face the evil of nuclear weapons. We know that if another major war were to erupt, it could bring about the end of civilization as we know it.

If you are a person of conscience (Christian or not), questions about war should be important to you. It's best now to begin the process of asking and answering questions of yourself.

This article won't attempt to g you the answers, because no c can provide them for you; ev person must struggle with his her own conscience.

If, however, you come to the co clusion that, as a Christian otherwise, you cannot participate war, there are several things y can do to give witness to yo beliefs.

First, watch for news repo about the draft—keep informed.

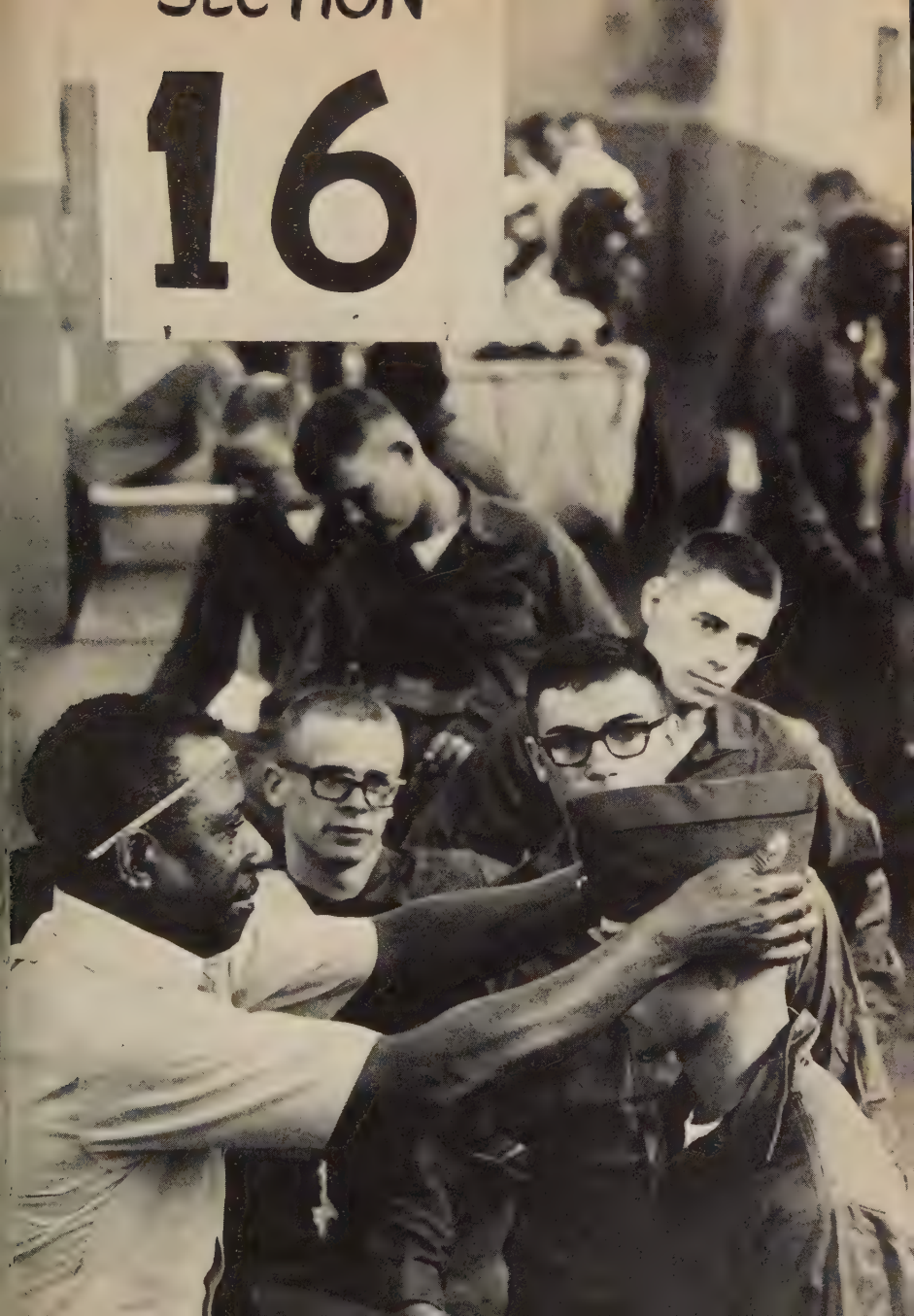
Second, write your Senators a Representative in Congress and them that the draft would direc affect you, that you are opposed the draft, and that you can conscientiously participate in wa

Finally, you can register yo beliefs now so that if the draft reinstated, you will have a rec that will help you to be classified a conscientious objector. For inf mation on how to register y beliefs with your church or w another agency, write to National Interreligious Serv Board for Conscientious Objecto 550 Washington Building, 15th a New York Ave., N.W., Washingt D.C. 20005.

You soon may be called upon make a decision about war. W will be your answer?

SECTION

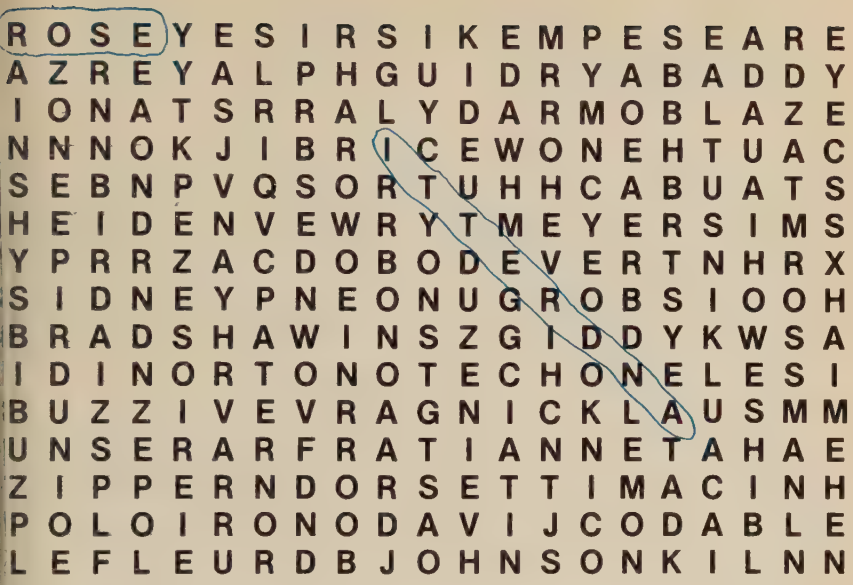
16



THE SPORTS PUZZLE

Can you find the hidden names of sports personalities? The names can be found by reading horizontally, vertically, and diagonally, forward and backward, up and down. Here are some clues. (Answers on page 52.)

1. As Steelers' quarterback, he was MVP of 1978 pro football season and of the 1979 Super Bowl.
2. In 1978 he got his 3000th hit and hit in 44 straight games.
3. First American to win Grand Prix championship since 1961.
4. "Laughing Face" won more money in 1978 than any female or male golfer in his or her rookie year.
5. When he beat Jimm Connors at Wi bledon in 1978, won his third straig singles title—a re ord.
6. Teen-age swimm who won five go medals in the 19 World Aquatic Cha pionships.
7. Considered the gre



est golfer in the history of the game—winner of 17 major titles.

. A 1976 Olympian and the first four-time women's All-American in basketball.

. Oklahoma's star running back and the 1978 Heisman Trophy winner.

0. Former pitching star who became Yankee manager at mid-season and led them to 1978 pennant.

1. Considered the finest male gymnast the U.S. has yet produced.

2. His 406 total bases, including 46 home runs, added up to the American League's MVP in 1978.

3. A leading scorer for the Montreal Canadiens.

14. From Wisconsin, he presently dominates men's speed skating.

15. The overwhelming choice as All-American basketball forward from "unknown" Indiana State.

16. Only stock-car driver to win three straight NASCAR championships.

17. Former Ice Capades star whose movie, "Ice Castles," may launch an acting career.

18. He won the title from Muhammed Ali in an upset victory but lost it in a rematch six months later.

19. Barring injury, experts predict he'll be the world's greatest high hurdler.

20. Hero of Argentina's winning of the 1978 World Cup (soccer).

21. Latest teenager to bring excitement to women's pro tennis.

22. Riding Affirmed, he became youngest jockey to win a Triple Crown.

23. He is first driver to win all three Indy-style 500s in one season—Pocono and Ontario.

24. The well-respected coach of the Nittany Lions of Penn State University.

25. A Nandi tribesman from Kenya, imported to Washington State University, he is breaking all distance running records.

26. U.S. star in women's world figure-skating competition.

touch and go!

ENLIGHTENING

I would like to thank you for taking the time to come and interview the Senior High Fellowship of People's Congregational United Church of Christ (May 1979). It was, I am sure, an enlightening experience for all involved. If you ever so desire, please feel welcome to come again.

—S.W., Washington, DC

GENOCIDE

I was sorry to see that you used the word "perished" in relation to the dead artists who were featured in "The Living Witness: Art in the Concentration Camps" (April 1979). By saying they perished instead of saying they were murdered, you allow your readers to avoid facing what really happened to the Jews: Genocide.

—S.A.S., Philadelphia, PA

LESSON IN ART HISTORY

Even though I studied art history
college, I never knew any artwork ha
been recovered from the concentratio
camps (April 1979). It's great that yo
shared this information with yo
readers. Your recent issue is a lesson
art history, as well as history.

—S.R., San Francisco, C

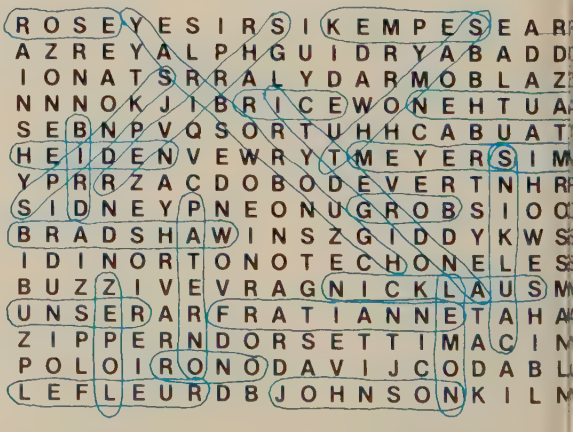
WE'RE PROUD!

We were very proud at Lake Aven
United Church of Christ to have bee
featured in the March (1979) issue
YOUTH Magazine. We feel that yo
staff did an admirable job of siftin
through the pages of information w
sent to you. You came up with such
complimentary view of our efforts f
the youth here. I'd like to take t
opportunity to thank all of you.

—L.S., Elyria, C

---

1. Terry BRADSHAW
2. Pete ROSE
3. Mario ANDRETTI
4. Nancy LOPEZ
5. Bjorn BORG
6. Tracy CAULKINS
7. Jack NICKLAUS
8. Ann MEYERS
9. Billy SIMS
10. Bob LEMON
11. Kurt THOMAS
12. Jim RICE
13. Guy LEFLEUR
14. Eric HEIDEN
15. Larry BIRD
16. Cale YARBOROUGH
17. Lynn-Holly JOHNSON
18. Leon SPINKS
19. Renaldo NEHEMIAH
20. Mario KEMPES



21. Pam SHRIVER
22. Steve CAUTHEN
23. Al UNSER
24. Joe PATERNO
25. Henry RONO
26. Linda FRATIANNE

Coming

YOURS, MINE AND OURS
How can you get along better with your parents? How can you begin to prepare yourself to have a family of your own? How can you tell if you're really in love? What will the family of the future look like? Look for discussions of all this and more next month in a special issue about teens and family life!

YOUTH's special issue on teens and family life will be a combined July-August 1979 issue. The issue following the special issue will be the September 1979 YOUTH Magazine.

WALLFLOWERS UNITE!
Are you a shy person? Do you know that millions of people consider themselves shy people? Do you know that experts are turning their attention more and more to helping shy people cope? Read about it in YOUTH.

THE KINGDOM OF GOD
Have you ever wondered what they *really* mean when they talk about the Kingdom of God? It's a question many of us ask. Let Dr. Wayne B. Robinson help you with this one.

ART FOR WHOSE SAKE?
A young sculptor who holds an important commission for the National Cathedral talks about art and the artist's obligations to the audience. Why do artists create? How does one become an artist? Is art school worthwhile?

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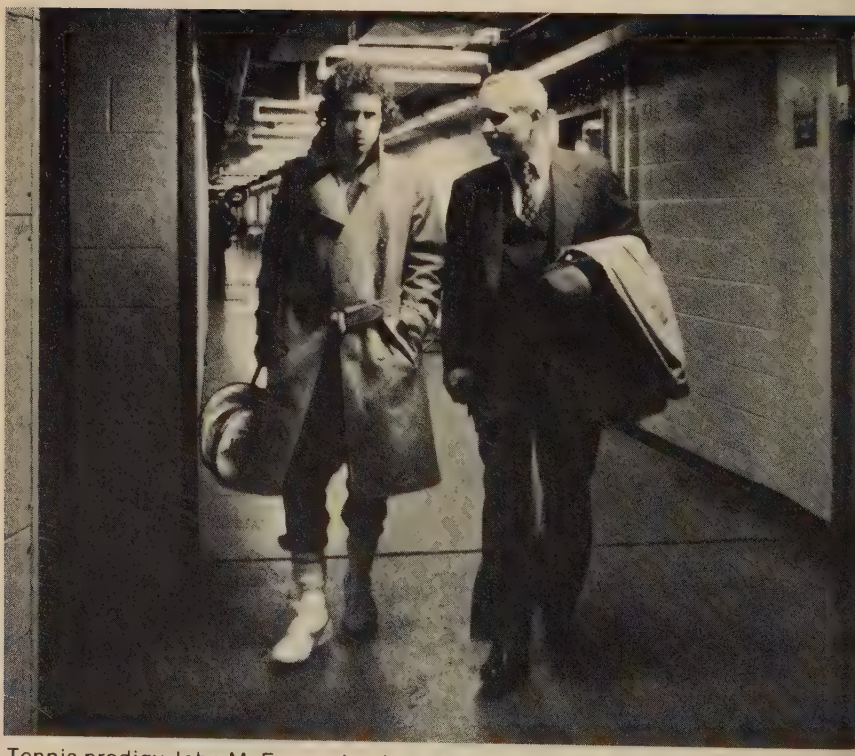
McEnroe swings for the top

BY D.D. EISENBERG
PHOTOS BY GREG MOYER



Tennis prodigy John McEnroe, Jr. shares a moment with his dad, John McEnroe, Sr.

t was just like a scene out of that elevision commercial where the ather picks up his son after a trying ockey game. The kid had just lost big game and was down. His ather tried to console him with a ew philosophical words.

There was John Patrick McEnroe, r. walking down the narrow hall-ay of the Philadelphia Spectrum ith his arm around the shoulders f his son John P. McEnroe, Jr. The nly difference is that McEnroe's ather need not console his son ohn, Jr., the fourth-ranked tennis layer in the world and still rising. e rarely loses these days.

Yet his father, a Park Avenue, ew York, attorney, wanted to atch his son play at the U.S. rofessional Indoor Tennis Cham-ionships in Philadelphia held in te January and he had just topped by the locker room to pay is respects.

"If I don't see you, give 'em hell," aid Papa McEnroe as he gave John ne of those paternal punches in he stomach.

John tried to follow instructions hat week but he was tripped up by ullet-serving Roscoe Tanner, who efeated him in the quarterfinal ound.

John McEnroe turned pro and uit college last summer, right after e won the 1978 NCAA tennis hampionships as a freshman at tanford University. Although he as entered into the gypsy lifestyle f professional tennis, he has not ost his ties with his family, who ave already re-designed his bed-oom in their nine-room Douglaston ome, a section of Queens, N.Y.

"My room is redecorated," said John. "It was really dull. Like a nothing room. You know, like a high school person. Just a place to throw things.

"I bought a Mercedes sports car that only has 4,000 miles in six months, and a good stereo system. Then I bought Mark, my 17-year-old brother, a car, but I told him first that he had to pass his road test before I gave him a Camaro," said John. "See, he failed the test the first time so the pressure was on. When he got the car, I had to give Patrick, my 12-year-old brother, something, so I got a matchbox car for him.

"I'm thinking about getting a furnished apartment in the city and my father is looking into the possibility of a place to live in Florida or Connecticut for tax reasons."

Even though McEnroe won over $600,000 in his first eight months as a pro, he hasn't let the money go to his head. He still brings home his dirty clothes to Mom and calls his folks regularly no matter what city or country he is in. And although he has credit cards and a checking account, he says he sends all his money to his father, who takes care of all his finances.

John said his father is very much an avid follower of his tennis ventures, but his mother has never gotten involved in that aspect—only the part of being a proud mother.

"My mother donated one hour of my time in an auction at my old high school," said John. "I'm

---

D. D. Eisenberg is a sports writer for the Philadelphia *Bulletin*.

supposed to give lessons for an hour and it sold for $450, one of the highest bids. She also donated money to my grammar school. It makes my mother feel pretty good to do those things, so I go along with it. She thinks it's important."

Being the Big Mac of the three sons, John is idolized by his younger brothers, particularly Patrick, who was ranked sixth in the nation in the 12-and-under tennis category this year. He is reported to be more talented than big brother was at his age.

"They write an article after one of his matches and it says, 'Younger Brother Wins Match' and then half the article is on me," said Joh "He's ranked in the nation, y know. He's no slouch."

John keeps in touch with frien as well as family. Some of h childhood friends claim he has n changed because of his new cele rity status.

"I know some people think Jo is cocky or flip or abrasive said Mary Carillo, a childho friend and mixed doubles partn with John. "When he argues abo a line call or loses his temp people think he's a jerk. But wh you get to know him, he's such good guy. He's actually shy. Y can never get him to talk about wh

John quit college to turn pro in 1978 and has been terrorizing the circuit with his talent; he also has a reputation for the hottest temper in tennis.

has done and winning all these urnaments hasn't changed him. "He wasn't exactly taken in by all e Wimbledon glamour," con- ued Mary. "Before his semifinal atch against Jimmy Connors in 77 (when he became the youngest en's semifinalist in the 100-year story of the tournament), you'd nk he would at least have a steak something. We ate pizza."

It's not as easy being a 20-year-old millionaire as one might think. Although John hasn't changed his personality, the problem is that he has gotten a taste of what it's like to be ranked number one in the world.

During his winter winning streak, he defeated Bjorn Borg of Sweden in a tournament in Bjorn's home town. It was the first time 21-year-old Borg had ever lost a match to

"I've tried to tone down. I get mad at myself very easily, and say things to myself that people overhear. I don't *want* the fans to be against me."

someone younger than himself. During one week in January, McEnroe picked up $100,000 for defeating Arthur Ashe in the final of the Colgate Grand Prix Masters at Madison Square Garden in New York. He collected an automatic $116,000 from the bonus pool money for his consistent performance all year long in Grand Prix tournaments, and another $20,000 for his share of the doubles title (which he won with partner and close friend Peter Fleming).

Although money has never been THE driving force for young McEnroe, he doesn't turn it away.

"I'd rather win the title, but if you win the title, the money comes with it," said McEnroe.

During his superb performance, including key successful matches against the British to lead the U.S. to its first Davis Cup title since 1972, some of the most respected pros considered him to be the number one player in the world at that time. With that kind of praise comes pressure.

"It will be interesting for John now," said Connors, still considered the world's top player by most official tennis rankings. "He's played well and won tournaments. Now everytime he goes out, he's gonna get shot at. It happened to me, Borg and now McEnroe. He made a splash at Wimbledon when he reached the semifinals the first time. He made such a splash that

now the question is, can he live to his reputation?"

When McEnroe was upset Tanner in Philadelphia, he dumb-founded. He hadn't los match since November in when he was defeated by Flem

"I think it will take me a coup years to realize my limits," John. "When you play this typ match, you want to feel 100 per

ger to play and I wasn't. It's easy get up for guys like Connors and rg. Roscoe is different because expected to win. I just can't take uy like that for granted. I've been ng nonstop for six months, took o weeks off, but I guess two eks wasn't enough."

Arthur Ashe passed McEnroe in locker room after his loss and uldn't believe his eyes.

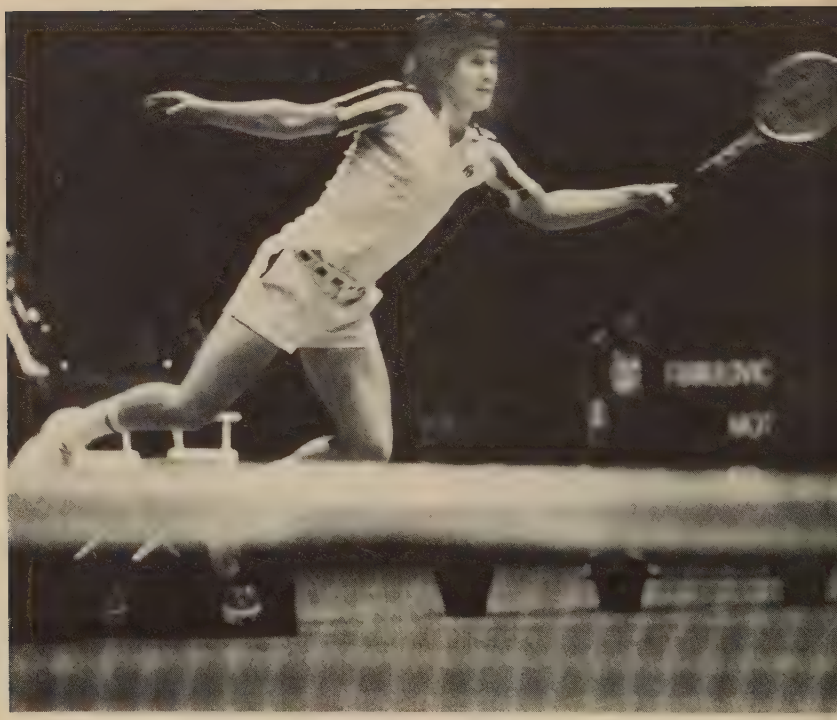
This is the first match he has t in a long time," said Ashe who s defeated by Connors in the al. "He's lost and now he doesn't w whether to practice or go ne. He feels out of place here. s talking about being out of a tournament in the quarterfinals! He's 19 and he honestly feels he's the number one player in the world. He's like Muhammad Ali a long time ago. He can't believe he has lost. It's pretty funny. He's just walking around the locker room in circles.

"McEnroe is going through what all child prodigies go through. They feel their world is their oyster. He'll sober up very soon. He'll lose two matches in a row and wonder what went wrong. Your reputations are made with the major titles like Wimbledon, the U.S. Open, the French Open, and the Masters. He has won the Masters only."

Yet McEnroe's talent is undeniable. He became the first man to reach the semifinals of Wimbledon and the U.S. Open before his 20th birthday since Ken Rosewall of Australia made it in 1953-54. And he has terrorized the men's pro circuit in one short year. But the one player he has not been able to master is the master himself, Jimmy Connors, who had beaten him four out of four times before their meeting at the Masters in New York, when Connors was forced to default in the middle of the match because of a blistered foot. Yet McEnroe was happy enough to have chalked a victory in his favor anyway.

"I was happy beating him," said McEnroe after he raised his racquet in the air and further irritated an irate crowd. "I'll take it (victory) anyway I can get it."

It's no secret that McEnroe is in awe of Connors's great talent. At Wimbledon, after Connors defeated



him in the semifinals, he told reporters that Connors had always been his idol, but that he had never met him before until that very day.

One of the officials introduced the two players. When a reporter asked McEnroe what he said to Connors, McEnroe, with his dry wit, replied, "Nothing. I just got down on my knees and bowed."

Although John had been touted as the number one player during his winning streak, he was not listening to other opinions: "I'm not the best until I beat the best and the best is Jimmy Connors."

Tennis experts feel that won't be far away. Part of the reason for McEnroe's success is his versati as an athlete. At Trinity Prep Sch in Manhattan, he was an all-lea soccer player leading the team scoring. He played football basketball. The curly-haired hander moves around the ten court like a gazelle. Unlike Conn with his go-for-broke grou strokes, McEnroe has a soft to and collection of shots that h been compared to the likes of Laver, one of the greatest player all time.

His father boasts that his was batting a plastic bat and ba 18 months, and could really wh the ball at age four. Mr. McEn

It's not as easy being a 20-year-old millionaire as you might think; John lives a gypsy lifestyle and is under constant pressure to win.

ecalled one incident in Central ark when a lady had caught sight f little Mac playing ball and asked lcEnroe, Sr. if that was a little boy r a midget.

"My father started playing tennis hen I did," said John. "There was club near our house. My parents ined, so I started playing with nem. When I was 10 or 11 I could eat my father, but he wasn't that ood. I started playing tournaments hen the pro of the club told me ow I could get a free ULSTA card. I ot one and got ranked."

By age 12, he started taking ssons from Harry Hopman, the mous Australian coach who tu- ored Laver, Rosewall, Roy merson and Lew Hoad, to name st a few of the Australian greats.

McEnroe switched coaches when e was 16, partly because Hopman fused to accept his rambunctious ehavior, and un-called-for antics n the court. Tony Palafox, a former exican Davis Cupper, next took on e cocky, undisciplined kid. John's ehavior did not impress Palafox ther.

McEnroe has always played the ame as if his life depended upon . When he misses a shot that he xpects he should make, he creams at himself. If he doesn't ke a line call, he lets his feelings e known. And the tennis crowds enerally let their feelings about ohn's on-court behavior be known: ohn often is booed and jeered at.

"They (the public) want another guy," said McEnroe after another night of tennis, where he was the bad guy. "Maybe they are jealous I'm doing well when I'm young. I have to accept that role. You want me to go crazy? I have a reputation whether I like it or not. Obviously it could be better. I hear the boos. People come to watch me lose. I accept that. It's the same with Nasty (Ilie Nastase). They want to see him act. If he didn't, they would probably boo him. It's good for tennis. We need personalities in the game. I'm myself and I'm not trying to do anything different."

He has accepted his claim to fame as one of the only players on the tour who can pull a crowd to sympathize with Connors. John has been described as precocious, rude, intolerable and immature by tournament sponsors, fans, players and officials. He has a thousand facial expressions during a match which are often misunderstood. At times he looks as though he is actually pouting. That is a part of McEnroe that may never change.

"John has always made faces," said his father. "His coaches tried to get him to stop because it only shows his opponents how he feels. But that's a part of him."

"I've tried to tone down," said John. "I'll admit I have a bad temper. I get mad at myself very easily and say things to myself that people overhear. But I don't con-

"I'm not the best until I beat the best, and the best is Jimmy Connors; I'll take victory any way I can get it."

sciously try to embarrass linespeople or make fools of them. I don't really want the people in the stands to be against me."

Then why does he act that way?

"I get caught up in things," he continued. "But I'm trying to change that. I always thought it was right to question calls that you felt were wrong. But the way the fans and officials look at it, it's not right. That's the hardest thing I have had to accept in tennis. I do get mad at someone in the stands and say things I shouldn't and now that I'm a professional athlete, I shouldn't be bothered when people clap when I double fault or something. I know I shouldn't lower myself to their level. That's what they want. I'm trying to change."

Some people think he really has changed.

"He's grown up a lot," said Hank Pfister, who played for San Jose State before turning pro. "I see him differently than most. He got bad press early. Anyone who is a star and a millionaire at his age, well, has a lot of pressure. I just tell people who are quick to criticize John, 'What would you do if you were making $600,000 a year? How would you handle it?' "

One person who feels that things are going a bit too fast for John is his mother, who was disappointed when her son decided to leave college. She has resigned herself to the fact that he is happy with what he is doing.

John hasn't much time for socia izing, although he still tries to kee in touch with his former steady gi friend, Stacy Margolin, a tenn player on the women's pro circuit

"I don't see her that often," sa John. "I've known her for fo years. It's been a gradual thing. I t to visit her on the tour every thre weeks but obviously that isn enough.

"She'll turn pro in June, but can't tell her to quit the tour an travel with me, so we will see."

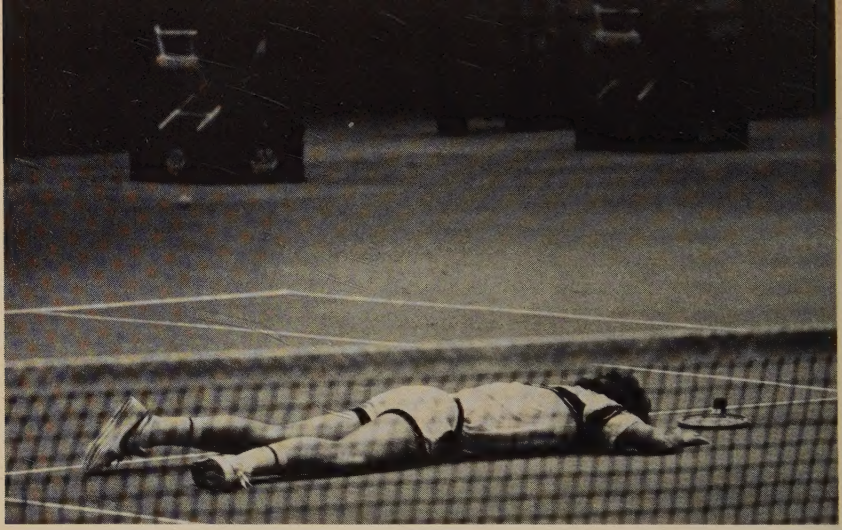
Besides special appearances camps, exhibitions and benefi and overwhelming requests f endorsements and TV commercial young Mac is going to be in movie. He couldn't resist an offer be in the movie "Players," starrin Ali McGraw and Dino Martin (Dean son) and produced by Robe Evans.

"I have three big lines," Jo joked, "Be my guest. Don't cho Pancho. What are you going to with it?"

After asking McEnroe what tho lines meant, he stared this report straight in the face with a look complete astonishment and sai "It's bad enough that I'm giving y all my lines!"

Then he made one of tho now-famous McEnroe faces, b this time there were no spectato around to boo him.

COURT TWO
SMITH 2



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